

FAMILIES.
er notice,
THAM.

WINTER ST.

ed with our pro-
tress, &c. &c. &c.

the best possible
tient to call, and
owing names of

the Star-
BOSTON
Jury, &c. &c. &c.

and Practice

Storer,

M. D., John

John

M. D., John

Boston Recorder.

THURSDAY, MAY 30, 1844.

BOSTON ANNIVERSARIES.

[We give this week such an account of the meetings in this city, as time and space will permit—brief and imperfect, and yet we trust sufficiently full and correct for either utility or the wants of our readers. Our paper goes to press while the meetings are in progress, and consequently several of them will have to be noticed next week.]

MASSACHUSETTS BIBLE SOCIETY.

This Society held its anniversary on Monday at 4 o'clock, P. M., in Winter Street Church, Rev. Dr. Pierce, of Brookline, President of the Society, in the chair. Select portions of the Scriptures were read by Rev. Dr. Parkman, after which the annual report was read by Rev. Mr. Blagden.

The report represented the Society as in a prosperous condition, \$2,470 having been received into its treasury during the last year, of which sum a donation of \$1,000 has been paid to the American Bible Society. Mr. Blagden accompanied the report with some pertinent and forcible remarks on the advantages of efforts to circulate the Scriptures, inasmuch as those who engage in such efforts are furnished with a powerful motive to study the Bible for themselves, and become familiar with its truths. Those who give the Bible most freely will best know the Bible. The report was accepted upon the motion of W. F. Otis, Esq., after which

Rev. J. O. Curroles, of Roxbury, offered the following resolution.

Resolved, That the retrospective afforded in the history of the Bible cause, at home and abroad, is cause for gratitude, and should animate its friends to renewed exertions.

Mr. C. sustained his resolution in a brief address, alluding to the happy effects which had resulted from the circulation of the Scriptures, and the millions who were rejoicing in the blessings which had been thus secured to them; to the formation of the British and Foreign Bible Society, under the most unfavorable circumstances, and the difficulties with which it had successfully struggled; to the opposition which had been made, and was still made in certain quarters to the free circulation of the Scriptures; to the harmony of views and feelings produced among different Christian denominations by efforts such as this Society is engaged in; and to the fact that the principles of the Bible are becoming more and more the principles of legislation, in illustration of which he quoted the remark of Mr. Webster, in reference to the Ashburton Treaty, that he remembered that he was negotiating for a Christian people, and in the nineteenth century of the Christian era.

Rev. R. C. Waterston, of this city, offered the next resolution as follows:

Resolved, That the Bible is wonderfully adapted to every order of mind, and to all conditions of life; and should be universally diffused, as containing heavenly wisdom, and the words of eternal life.

The adaptation of the Bible to all orders of mind, was happily illustrated. Simply as a book of literature and poetry it possessed, the highest merits, and the testimony of Sir William Jones to this point was repeated. Men of the greatest minds and the highest attainments had found here truths adapted to their capacities,—a Locke, a Bacon and a Newton, had approached the Bible with reverence and awe; the painter and the poet had derived from it their most exalted conceptions, and had taken delight in delineating its characters and embodying its sentiments.

But, he asked, can the Bible be at the same time adapted to the people, to the uneducated? Can truths which tax the greatest minds be level with the capacities of the weak and of the child even? Such was shown to be the opinion of the Covenanters, who in the caves of the earth were found poring with delight over the Bible; of Luther, who was determined to give the Bible to the people; of Tyndale, who declared that the Bible should be translated and given to every plough boy in the kingdom. With this book, the poor man feels that he is rich; the aged, leaning on his staff, looks up to Heaven with hope and joy; the afflicted Christian, confined for years, and unable to walk the streets, makes the Bible his pillow; and the sailor-boy, on the vessel's deck in mid ocean, taught by this sacred book, sees God above and around him, and thinks of Heaven as his final home. Mr. W. related the case of a young woman in this city, under twenty, who had been led away into one of the wildest places in the city, and who, under a sense of degradation and ruin, took poison, but was saved from death and reformed. I visited her, and the speaker, and around him, and thinks of Heaven as his final home.

Mr. W. related the case of a young woman in this city, under twenty, who had been led away into one of the wildest places in the city, and who, under a sense of degradation and ruin, took poison, but was saved from death and reformed. I visited her, and the speaker, and around him, and thinks of Heaven as his final home.

Rev. Mr. Butler of this city, presented the following resolution.

Resolved, That the adaptation of the Scriptures to control the passions of the people, and promote the spirit of true liberty, forms one of the strongest motives for zeal in their dissemination.

Mr. B. dwelt upon the fact, that while philosophy and science may improve the intellect, and enlighten the understanding, the truths of the Bible alone, have power to control the passions, and that therefore those who believe there is danger to our institutions from corrupt and enraged passions, can do nothing better than to circulate the word of God. At the other point in the resolution, the fitness of the Bible to promote the true spirit of liberty, he also offered some judicious and well timed remarks.

Rev. Dr. Vermilye, of New York, offered and sustained the concluding resolution.

Resolved, That passing events admonish us of the importance of a strict adherence to the Bible, as the only legitimate source of Divine knowledge, and of most earnest efforts to diffuse its truth and influence among all classes of the community.

The great question now agitated, said Dr. V., is, where does the Bible stand, in what estimation is the Bible to be held, and what influence is it to exert? Man must have a religion of *authority*, a religion that shall come to him with the voice of command; and he must be convinced, when he learns that *is* the word of God, and because it is so. The Bible commands itself to the highest reason. There is not a precept or promise that is not consistent with reason. Those who object to the Bible, on the ground that it is *unreasonable*, subject that book to human authority. I know reason is to be employed, not however in dictating what a *revelation* ought to be, but in ascertaining its truth;

and receiving it as it is,—the word of God. Those who would send us to human authorities, and withhold the Bible in the vernacular tongue from the people, make human authority their *standard*. But who has a right to stand between me and the Bible? If they have found truth undiluted in that book, why may not I go to the same source? It is assuming the prerogative of God, for man to require the faith of his fellow-man to be submitted to his control. The speaker here had in view, evidently, the Roman Catholic usurpations; and he believed the great conflict of the Reformation was to be in part done over again, but the *truth* would lose nothing in the conflict. A battle with error, like that of the Reformation, might have the good effect of bringing together Christian sects, which are now divided, but which ought like kindred droves to mingle into one.

The Bible Society, he said, had one peculiar advantage; it was a platform on which all Christian sects could meet. A friend had said to him, that he wished there was some common ground on which Christians could come together, for he confessed he was alarmed at the progress of Romanism among us. Such a ground we have here. The tendency to error, and to a licentious freedom, is such in our country as nothing but the Bible can restrain. The monuments of our ancestors may perish, and the monumental granite even may wear away, but the principles of the Bible will abide, and endure forever.

We have given the main points at which the speakers met, too briefly to do them justice. Singing and the benediction closed the exercises.

AMERICAN EDUCATION SOCIETY.

The Anniversary of this Society was held in the Park street church on Monday evening, John Tappan, Esq., President, in the chair.

The services were commenced with prayer by Rev. Mr. Endy, of Newark, N. J., after which extracts from the Annual Report, were read by the Secretary, Rev. Mr. Riddle. As the Report had been presented at the meeting in New York, a mere summary only of its contents was given. It was stated that in that year since the great pecuniary reverse of the country, had the operations of the Society been so well sustained by the pastors and churches as during the present; and that the changes recently made in the principles and methods of its administration had called on spontaneously numerous resolutions in approval of the Society, from various ecclesiastical bodies, in different parts of the land. The number of young men assisted during the year is 388; of which 68 were received within the year, this being twice the number received during the preceding year. The receipts for the year have been \$34,11, which is an increase over the receipts of last year, of \$1022. Persons formerly assisted have refunded within the year \$3,314. The disbursements of the Society have been \$34,472, of which \$5,67 have been applied to reduce the Society's debt, leaving its present debt at \$2,598.

By the recent fitted, candidates are received only when fitted for college; examining committees are appointed only at colleges and theological seminaries; and pecuniary aid is afforded either as a gratuity or a loan, as the respective recipients may choose. The Report concludes with some pertinent remarks on the proper standard of ministerial character and attainments—maintaining, generally, that in efforts to raise up a ministry, character is of more consequence than numbers, and ought to receive the Society's highest regard and greatest attention.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev. Louis Dwight, Secy. of the Society. It brought together a vast number of facts, gathered up in part by a laborious and patient inspection of the state and county prisons of the country, and partly by an extensive correspondence. The Report dwelt very much upon the condition of *lunatics* in prisons, being in a multitude of cases confined with *criminals*, and subjected to privations and sufferings such as the worst of criminals deserve.

The injustice and inhumanity of such a system, and the amount of receipts into the treasury for charitable and missionary purposes, was a little more than ten thousand dollars. The mission spoke of an increasing demand for Unitarian Christianity; the people at the West will not bear the Calvinstic dogmas; they long for our preachers."

The exercises were interspersed with appropriate music from the choir, and closed by the benediction from Dr. Woods, the venerable President. A meeting of deeper interest we rarely attended—not one in which more breathless silence evinced the strong sympathies of an entire assembly in the momentous question of the world's conversion, as connected with the movements of the American Home Missionary Society and its auxiliaries.

The last address was by the Rev. S. L. Postor, of Bangor, Me., in support of a resolution to the effect—That our country and the world greatly need just such a ministry as the American Education Society is endeavoring to raise up. He began by specifying the kind of ministry needed—men who have experienced the power of religion in their own souls; men who may be said to have common sense; educated men; men of physical nerve and real hardihood; self-denying men—whose hearts are so imbued with the love of Christ, and of souls that they will be glad to go forth and live for Christ; men whose souls are attuned to the great harmonies of God's providence; and men whom God has really called, and who go to their work, not as a task, a means of living, a stepping stone to reputation, but feeling that they have a mission from God to work, and are sustained in their souls until it is accomplished. Such men he thought the Education Society was endeavoring to bring into the ministry.

The Report was read by Rev.

Poetry.

FOR THE BOSTON RECORDER.

THE DYING HUSBAND TO HIS WIFE.
"I want to be with Christ; I want to see his glory."

Oh! keep me not, dearest, keep me not you,
Visions of glory are circling near;
Angels are watching and waiting for me,
My spirit longs and longs to be free.
My home—oh! 'tis pleasant, I soon shall be there,
All pure and all holy, prepared for me, by God or by care.
Doubt not, doubt not a moment more, I have,
'Tis ardent on earth, but bright above.
Do not distress me, soon, soon we shall meet;
Your presence in Heaven with bliss will greet.
Farewell, then, my own. Oh! now we must part;
God bless you, God keep you; give peace, hope and joy to
your sorrowing heart.

Glor, Oh! glori! 'tis grace, free, grace,
That makes me happy, and leaves a place
Raise louder your voice, raise higher your strains,
Ye ransomed in Heaven, 'tis Jesus that reigns.
I want to be with him, his glory to view;
To love him, to praise him, in songs never ceasing, in songs
ever new.

My heart is with me to banish all fear;
You cannot perceive him, but still he is near.
Oh! this is not death—'tis triumph, 'tis joy.
'Tis joy all unmingled, without an alloy.
The shadow of death is the brightness of life;
The conflict is finished; the spirit triumphant, all banished
the strife.

May 20, 1844. O. K. M.

DIRGE FOR A YOUNG GIRL.

BY JAMES T. FIELDS.

Underneath the sod, low lying,
Dark and dead,
Sleepeth one who left, in dying,
Sorrow here,
Yes, they're ever longing o'er her,
Eyes that weep,
Forms that to the cold grave here,
Vigil keep.
When the summer moon is shining
Friends she loved in tears are twining
Chaplets there.
Rest in peace, thou gentle spirit,
Throned above;
Souls like thine with God inherit
Life and love.

The Family Circle.

DOING WRONG.

JAMES. Why does Luther hold his head down, and look so sober?
God! He has done something wrong.
J. I thought so.

J. Do you think so?
G. Because he looks guilty.

G. Can you tell by his looks whether a boy is guilty or not?

J. Yes; can't you?

G. I don't know. How does a boy look when he is guilty?

J. Why he holds his head down, and is afraid to look you in the face; and acts ashamed of himself; and shows by his appearance that he suspects every body knows he is guilty. If he is innocent, he is not ashamed to hold up his head, and speak like a man.

G. I remember once I was playing at Charlie Brown's, and he waded into the water, and wet his feet and clothes; and when his father came home he tried to hide from him. Don't you suppose he did so because he felt guilty?

J. Yes; that's it. But tell me, what has Luther done that is so bad?

G. On his way to school yesterday, he threw a stone at a lady, which liked to have hurt her very much.

J. What, threw a stone at a lady? Why, I am surprised he should have done so. What do you think will be done to him?

G. He will probably be kept after school, and his teacher will take him to see the lady, and will have to ask her for forgiveness, and suffer a great deal of mortification for his wickedness.

J. Yes; how better is it to do right?

G. Yes; I would rather be Luther than Dostoevsky.

J. I don't think either is Luther does for all the world. For my part I mean to behave as well as I can, and then I shall have a peaceful conscience, and secure, besides, a good name, which the Bible says is rather to be chosen than great riches.—*Young Reaper.*

I AM GOING TO BE A MAN!

The Editor was visiting sometime since in a family where he saw little lad, about four years old. Calling the little fellow to him, 'Well, my little boy,' said he, 'what do you intend to be when you grow up?' He had asked the same question a great many times before, and some boys told him they meant to be farmers, some merchants, and some ministers. But what do you think was the answer of this little boy? Better than all of them. 'I mean to be a man!' said he. It will matter, very little whether he is a farmer, or a merchant, or a minister, if he is a man—he will be successful, and be loved and respected.

The editor has known some persons who never became men, but were great boys after they were grown up. Ask your teacher, children, what makes a man, and then, like the little boy, aim to be one.

Hear Robert Burns says—

'What though on horney face we die,
Wee heddin'-gray; and that;
Give us the mornin'-glow, and then wee,
A man's a man for that.'

The time is short, and that's that.

The time is short, though o'er's poor,
Is King of men; for that's that.'

S. Messenger.

THE SUNDAY SCHOOL BOY AND HIS IN-
TEMPERATE FATHER.

A boy seven years old, whom his mother sent regularly to Sunday school, joined a Temperance Society, which was formed by the boys of his week-day school. His mother feared that he was too young to understand or to keep the promise which he had made; but in a few weeks after, he proved that he did understand, and would keep it. He had the measles, and when he was very sick, his father, who was intemperate, was absent, mixed rum and sugar to give him. His mother trembled when she saw him, but, as she dared not speak, for she knew that if she did her unkind husband would strike her. He took the cup to the sick boy and said, 'Come, raise up your head, and that require much attention in weeding.—*Cultivator.*

GRAFTING CEMENT.—One part of tal-
low, two parts of beeswax, and three
parts of resin. Melt and mix the whole,
then turn it into cold water, and work as
shoemaker's wax. These proportions
form a compound that will not run in a
hot summer's sun, nor crack in a winter's
severe cold.

'I can't drink that, father.'

'You must,' said his father. 'It is to
you.'

'Indeed, indeed, I can't drink that,'
said the boy. 'I promised I never would.'

His father became very angry, and said,
'You shall drink it, if for you do not you
will die.'

The sick boy looked up in his face and
said, resolutely, 'Father, I would rather die
than drink it,' and then laid his aching
head down and covered his face with his
hands. His father looked at him for several
minutes, and then, without speaking, put
the cup down and left the room. The
glad mother then brought to her boy medi-
cine, which he took willingly, though he
knew it would taste very disagreeably. He
soon recovered and became healthy, and his
father afterwards joined a temperance soci-
ety. When he knew this, he said, 'O
mother, how glad I am! And now, may
be, father will go to church and be a good
man at last.'

Miscellaneous.

[We have given notice repeatedly of the At-
tist Church Conference, for which great
preparations were made, and which commenced
its session in London on the first of May. We
take pleasure in quoting the following spirit-
ual remarks of Prof. E. Wright, now in England, in the *Morning Chronicle*.]

ANTI-CHURCH STATE CONFERENCE.

Before a storm, or an earthquake, or
an eruption of *Etna*, there is often a re-
markable calm.—The elements seem to
shrink back from the parts they are
called on to play. So with the dissenters
of this kingdom. A few months ago
there was a stillness interrupted only by
the idle play of a leaf here and there.
It seemed to be a matter of doubt, whether
the proposed conference or convention
would be held. It is no longer so. That
fact has become history, and the actors
themselves are astonished in which it is
written down. History has not had to
record a more pregnant fact for these
one or two hundred years. What, is there
a tremendous uproar in the old
rookery of the establishment? you will
ask. Not a bit of it. His grace, the
right reverend father in God, the arch-
bishop of Canterbury, and the arch-
bishop of York, have given their assent,
and the bishops, too, are won without the
common sailor, as is called, does his part. As
the officer gathers the laurels won by the
valor and love of country, by saying that
'Without the allurement of whisky,'

the sailors are won to the cause of the
country. When he knew this, he said, 'O
mother, how glad I am! And now, may
be, father will go to church and be a good
man at last.'

Agricultural.

ROOT CULTURE.

Most farmers who have made a fair ex-
periment in raising roots and feeding them
to stock, are in favor of providing this
valuable food for their animals. By roots
they can be kept in a more healthy
condition than on hay and grain. Young
crops can be kept in a more than average
state of health by a judicious and
economical use of manure and other
fertilizers; cut their diameter as usual, fear-
ing nothing but a crop of whisky. Indeed,
they are not only good for the hardy
cattle, but are a valuable kind of food,
which they produce far more value to
the acre than either grain or grass; in
some cases two, or three or four times as
much. Many who have made experiments
say that one bushel of oats and one
of carrots, are worth as much for a horse
as two bushels of oats; and the same land
that would yield 50 bushels of oats would
yield 500 of carrots, or 10 for 1.

Then the comparative yield of roots
being far superior to grain or hay, the
great object is to raise roots with little
expense, which may be done with proper
management. Some years ago when
occupying a large garden, in raising seeds
and making experiments on numerous
varieties of vegetables, we found the labor
of weeding very great indeed, and we
endeavored to discover some way to save
this labor, and we first made experiments
on a few beds, with a spade, where it was
not convenient to plough, and afterwards
by ploughing, harrowing, &c., and we found
that we saved more than half the labor
in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We gave our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than in that report. In the fall prepare
the ground for a crop of roots, and
we find that we saved more than half the
labor in weeding—in some cases two-
thirds, and the increased crop, in conse-
quence of frequently stirring the soil, and
thoroughly mixing the manure, more
than paid all the expense of these operations.

We have given our method at the State
Fair, on the subject of root culture, and
it had no proper to reward our efforts,
and some points we were to be more full,
than